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Section 1. Applied Linguistics

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A CRITICAL REVIEW OF THE OPTIMAL AGE TO START LEARNING ENGLISH AS A FOREIGN LANGUAGE

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Abstract

Young learners encounter challenges in acquiring English as a foreign language (EFL) due to the demands of their social, cognitive and linguistic development. The central issues are determining the appropriate age at which young learners should be introduced to EFL to align their developmental readiness with the demands of language acquisition. This literature review explored empirical and theoretical studies on various determinants of EFL uptake among children and the optimal age suitable for young learners to learn English as a foreign language. The findings support that this age balances brain plasticity with cognitive maturity, improves psychosocial motivation for competence and consolidates L1 resources while supporting transfer. The findings also demonstrate that L1 mastery and environmental scaffolding are critical when considering age. The optimal timing is the alignment of readiness, exposure and support. The review also highlights the necessity of a supportive environment and effective scaffolding in translating developmental readiness into successful outcomes. The review contributes to the field by aligning biological, cognitive, social and environmental factors to the optimal age debate as a multidimensional concern, without a gender-specific focus. The review will guide educators and policy makers in designing language learning environments that maximize the benefits of this critical window.

Keywords: *Psycholinguistics, Sociolinguistics, Second Language Acquisition, EFL*

1. Introduction

Young learners encounter challenges in acquiring English as a foreign language (EFL) due to the demands of their social, cognitive and linguistic development (Hernandez, et al., 2021; Sanchez-Alonso & Aslin, 2022; Xue, 2020). The presence of a first

language (L1) base can hinder their ability to grasp English when they are developing their ability to think critically and differentiate languages (Hernandez, et al., 2021). The central issue is determining the appropriate age at which young learners should be introduced to EFL to align their developmental

readiness with the demands of language acquisition. It is important to identify the optimal age for EFL learning due to its impact on long term proficiency of learners. The most appropriate age when these learners ought to be taught is especially significant for academic achievement and social integration in English speaking nations where children of immigrant families are required to adapt to English as the medium of instruction (Sanchez-Alonso & Aslin, 2022; Xue, 2020). Besides, the global lingua franca status of English makes early acquisition a critical determinant of future educational and professional opportunities in non-English speaking countries (Ali, 2020). Educators can design curricula that maximizes learning outcomes by understanding the age at which learners have attained cognitive and linguistic readiness; children may experience confusion and shallow understanding if they are introduced to English too early before mastery of their L1; in contrast, older learners may struggle with entrenched L1 patterns that limit English proficiency, cross-cultural communication and academic success when they are introduced late (Ali, 2020). Therefore, inaction may hinder future opportunities for the learners by perpetuating inequalities in language learning outcomes. This literature review explores empirical and theoretical studies on various determinants of EFL uptake among children and the optimal age suitable for young learners to learn English as a foreign language.

2. Empirical review

Empirical studies support that the age period between 5 to 12 is favourable to start learning English as a foreign language because children's cognitive development provides an optimal foundation for language acquisition. Learners at this stage have developed the mental structures required to process new linguistic input while benefiting from the flexibility of early brain development. Menks et al. (2024) examined a sample of 8–25-year-olds using behavioural measures and found significant improvement in grammar learning accuracy across childhood with adolescents demonstrating increased working memory and language networks. These findings demonstrate an acceleration in brain systems in late child-

hood and early adolescence that support extraction capacities that are key dimensions of EFL learning. Porsch et al.'s (2023) study on German students who began English in early primary grades against the later grades found that early starters had advantages in Year 9 reading and listening comprehension. Early starters formed the basic understanding of the core elements of English when exposed to a structured learning environment. However, learning at this age demands consistent engagement since learners need to be encouraged to commit their attention to understanding the differences between their first language (L1) and English (Munoz, 2007). Setting timelines for practice is essential to improve their understanding and limit interference from the native language, since L1 affects how learners acquire and process English.

The concern regarding the optimal age to begin learning English as a Foreign Language is associated with children's cognitive and linguistic development. Empirical studies emphasize that language learning demands the coordination of syntax, semantics and working memory which makes age-related cognitive readiness a key factor in successful acquisition. Prela et al. (2024) found that learners with consolidated L1 knowledge were able to construct L2 grammar through implicit transfer and conscious reflections. Tóth-Fáber et al. (2021) found that children's implicit statistical learning skills created long term representations of linguistic input that enable stable acquisition of new language rules. These findings demonstrate that EFL learning is based on pre-existing linguistic resources rather than beginning a fresh; indicating that children can accelerate their L2 learning when they already manipulate grammatical rules in their L1. Besides, recent acquisition of L1 provides young learners with developmental momentum that improves their ability to acquire EFL. Menks et al. (2024) observed that learners between 6–8 years had a high sensitivity to grammar structures due to their cognitive freshness of their recent L1 acquisition. Zhou et al. (2024) reported a significant increase in working memory and statistical learning ability among learners aged between 5 and 8 years. These findings demonstrate that recent experiences in mastering L1 structures leave children prepared to understand patterns

and construct meaning in L2. Porsch et al. (2023) found that learners who were effective communicators in their L1 improved in their EFL listening and interaction tasks due to their ability to formulate ideas and negotiate meaning in L1. The ability of young learners to share and communicate their ideas in their language and English language demonstrates their language understanding which appears to develop as they acquire more experience in writing and speaking of the language. Therefore, empirical studies highlight that the ideal age to start learning English as a foreign language relate with the level at which children consolidate their L1; studies associate this age with heightened cognitive readiness, capacity for L1-L2 transfer, instructional scaffolding and the momentum of recent L1 acquisition.

The effectiveness of starting EFL relies on the linguistic environment surrounding the learner. The cultural identity of the local language shapes learners' motivation and aptitude for learning English. A supportive environment such as community, school and home provides exposure to English in a meaningful context and fosters the desire to engage with the language. Seo and Lim (2024) explored how parents' proficiency and home English use affect bilingual development among Korean EFL learners, and found that learners whose homes provided English interaction outperformed peers in early English tasks. Li, Kong, and Zhang, (2024) found that home resources such as informal English learning and caregivers' belief in the value of early English learning shaped Chinese pre-schoolers' attitude towards EFL. Choi et al., (2023) used audio environmental analysis to compare preschool language exposure among English monolingual children and found a significant correlation between adult-child conversational turns, frequency of L1 and L2 speech in the home environment with children's receptive language ability. Juanda et al., (2024) used structural equation modelling to determine how learners' perception of parents' support affect their task engagement in EFL. Juanda et al., (2024) found that supportive home, school and peer relationship environments have a significant influence on engagement among younger learners in elementary schools. Engagement in turn influences whether early exposure and L1 mastery drive improvement.

Children are motivated and perceive value in EFL practice and engagement through environmental exposure. These findings suggest that learners who are embedded in homes, schools and communities with literacy sources, parental support and exposure to English demonstrate gains in engagement – environmental support is a necessary condition for early age advantages.

Learners attain the benefits from starting EFL when they are immersed in a supportive linguistic environment. Learners at ages 5 and 10 have developing metalinguistic awareness and L1 stability to navigate grammatical and phonemic contrast between L1 and L2. Nakao, Oga-Baldwin, and Fryer (2024) explored phoneme-grapheme recognition among Japanese school learners in grades 3–6 and observed a significant improvement in phoneme-grapheme correspondences as learners advanced in school years. There was an initial gap between learners whose orthography and phoneme recognition differed from English but the gap reduced when instruction included training on contrasts and grapheme sound rules. Seo and Lim (2024) achieved a significant improvement in English phoneme discrimination and listening when Korean elementary EFL learners were exposed to a training intervention that combined variability phonetic training features. Nguyen and Zeichner (2021) expanded on this view by demonstrating how learners' linguistic diversity demanded teachers to accommodate the challenges presented by different L1 backgrounds. For example, learners whose L1 lack specific phonemic contrast found in English may experience initial struggles with pronunciation while those whose L1 share structural similarities with English may progress quicker in grammar. It appears that learners at the age of 5 to 10 are able to recognize and negotiate these differences based on their growing metalinguistic awareness.

3. Theoretical review

Vygotsky's theories of learning and social interaction propose that young learners need support from society and older member groups in their learning trajectories (Taber, 2025; Widiastuti et al., 2023). According to Vygotsky's sociocultural theory, students can improve their behavioural disposition

when they get societal support and individual social realities define learning (Taber, 2025). Vygotsky also suggested the Zone of Proximal Development (ZPD) as a foundation for understanding how young learners thrive in learning language (Irshad et al., 2021). Erikson's theory of personality extends this argument by demonstrating how learning and development in children occurs in their early life (Kesavelu, Sheela, & Abraham, 2021). This section explores theoretical studies that may position young learners at an advantage in new language acquisition; including Vygotsky's Flow theory, Erickson's Theory of Personality, and Piagetian developmental theory and their effect on language acquisition among EFL learners of a young age.

Vygotsky's Zone of Proximal Development (ZPD) outlines the significance of scaffolding in learning where students move beyond their existing abilities with the support of knowledgeable teachers or peers (Irshad et al., 2021; Xi, & Lantolf, 2021). ZPD is among the most effective concepts in education psychology and language that was introduced in the early 20th century. The ZPD describes the developmental space between what learners can attain independently and what they can accomplish with the guidance of a knowledgeable peer (Gehlot, 2021; Irshad et al., 2021). ZPD's construct presents learning as a socially mediated interaction where family members, peers, or teachers provide the required scaffolding to extend the learners' competence. ZPD in the context of EFL demonstrates social and cognitive language acquisition that demands learners to participate in guided and collaborative interactions (Xi, & Lantolf, 2021). Younger learners, between the age of 5 and 10, may arguably be more open to guidance and feedback than some older learners who have higher resistance to expose their cognitive limitations; increased openness among younger learners allows them to benefit from scaffolding and show progress in independent mastery of English.

Theoretical studies have extended Vygotsky's original idea to various field such as second language acquisition, literacy development and general education. Ebadi et al., (2021) used ZPD to demonstrate scaffolding as the main approach through which learners' progress, where teachers encourage effort and

engagement in optimal tasks that are above learners' current level without overwhelming them. Portnova, Rebreikina, and Martynova (2022) used ZPD to argue how learners benefit from feedback when the targets structures are beyond their independent performance. McCafferty and Rosborough (2023) theorized that ZPD extended in multimodal environment when language learners engage with digital tools, visuals and gestures. These theoretical studies depict ZPD in the context of its expansion across modalities, adaptability to different social actors and reliance on scaffolding. ZPD's central argument that learners can reach more achievement with support than alone. The theory proposes that scaffolding is not providing help but providing assistance to challenge learners at a level beyond their independent abilities. Tasks fall outside the ZPD and fail to promote growth when they are easy, however, difficult tasks may cause disengagement or anxiety; therefore, effective teaching demands an alignment with the learners' developmental readiness. ZPD places peers and teachers at the centre of scaffolding where they are required to serve in a collaborative learning environment. Therefore, ZPD emerges as reciprocal learning dynamics where learners scaffold each other in alternative roles rather restricting them to hierarchical relationships. Khezrlou (2023) suggested that developmental aspects of ZPD are effective when learners are cognitively prepared to engage in scaffolding activities.

Jean Piaget's developmental theory provides an explanation to how children acquire knowledge, reason and adapt to their environment cognitively (Bodrova & Leong, 2024). Piaget proposed that children develop through four phases of sensorimotor, preoperational, concrete operational and formal operational (Culduz, 2023). Piaget identified the sensorimotor phase (Birth – 2 years) as the foundational stage where children develop objective performance (Waite-Stupiansky, 2022). The sensorimotor phase establishes a foundation for symbolic reasoning and later language acquisition. The preoperational stage (age 2–7) lays a foundation for children to use symbols, language and images to represent their world (Waite-Stupiansky, 2022). Piaget (1952) described that children during this phase demonstrate growth in symbolic functions but

struggle with logical operations. The concrete operational phase (age 7–11) is defined by children's ability to develop logical reasoning regarding real-world concepts; this period is beneficial for EFL learning since learners can now understand grammar, sentence structures and logical relationships between L1 and L2. The formal operational phase (age 12 and above) allows children to use abstract, hypothetical and systematic reasoning regarding problems (Culduz, 2023). Piaget (1952) describes this stage as the period where older learners engage in metacognition and reflect on their learning processes. The formal operational phase for EFL implies that older learners analyse grammar, and apply strategies (Pakpahan & Saragih, 2022). However, these learners encounter more L1 interference during accent acquisition than younger learners. The preoperational stage is ideal for implicit learning such as absorbing vocabulary, phonology and pragmatic activities because statistical learning and symbol use are emergent competencies (Waite-Stupiansky, 2022). However, the preoperational stage hinders explicit discovery since learners below 7 years struggle with abstract grammar explanations and metalinguistic problems that require logical operations.

Erikson's theory of personality extends Sigmund Freud's argument regarding the development of the psychosocial sense of individuals from childhood (Shreyas et al., 2024). Erikson's theory provides a foundation that associated age-connected and social emotional challenges with learning readiness (Alam & Nirma, 2021; Lika, 2024; Shreyas et al., 2024). Each cycle of childhood growth highlights a psychosocial conflict that children need to resolve to form an identity and motivation. The social conflicts are intertwined with cognitive and affective processes that determine second language acquisition (SLA). The cycles of Initiative vs. Guilt (ages 3–5) and Industry vs. Inferiority (ages 6–12) are critical when introducing EFL for young learners (Marunda-Piki, 2022). The natural curiosity and imagination of the children engender receptivity to communicative EFL during the initiative stage. However, instruction at this stage should focus on encouragement rather than correction because they are sensitive to failure or criticism, hence chil-

dren may develop guilt and withdraw from engagement if they experience repeated frustration (Bano & Abubakar, 2022). The industry stage (ages 6–12) avails a foundation for sustained EFL acquisition because learners crave validation and competence from peers. This psychosocial need aligns with structured EFL instructions that contribute to their sense of achievement such as successful mastery of vocabulary, grammar or communicative tasks (Lika, 2024). Teachers can help children build linguistic competence by providing ground learning activities, constructive feedback and scaffolding.

4. Discussion

Empirical findings demonstrate that ages between 5 and 12 are the ideal developmental stage for starting to learn EFL; this range is in line with children's receptiveness to environmental scaffolding, metalinguistic awareness and cognitive abilities. The empirical review showed that cognitive factors in SLA, such as working memory, attention control, statistical learning, phonological awareness and nonverbal intelligence, influence how learners perceive and process a second language. Menks et al (2024) found that learning grammar improved through late childhood with accelerated brain systems to support the process of linguistic extraction. Similarly, Zhou et al. (2024) noted an increase in working memory among learners aged 5–8. Porsh et al (2023) affirmed that learners who begun English in their early primary school outperformed late starters in reading and listening comprehension. These findings support the argument that early exposure offers and advantage to the early learning of foundational skills that accumulate over time. Prela et al. (2024) confirmed that statistical learning skills allowed children to form durable linguistic representation. Empirical studies also reported that environment played a role with Seo and Lim (2024) reporting how EFL learners with English use at home outperformed peers in bilingual tasks. Li et al (2023) demonstrated that caregivers' attitudes determined motivation among young learners. These empirical findings affirm that environmental exposure and motivation are critical conditions for early age advantages to be realized. Phonological studies

also affirm that ages 5–10 allow learners to negotiate linguistic contrast better. Nakao et al., (2024) reported improved phoneme-grapheme correspondence in grade 3–6. Nguyen and Zeichner (2021) reported the need for teachers to accommodate a diversity of L1 backgrounds since learners whose L1 lacks English phonemic contrasts struggle initially while those with structural similarities advance faster.

While empirical findings agree on the benefits of beginning EFL between ages 5 and 12, they diverge on their determination of exactly when; for instance, Menks et al. (2024) suggest older learners benefit from maturation changes because of the improved working memory and language networks. However, Porsch et al (2023) indicated that early exposure yields cumulative benefits by retaining long-term advantages in listening and reading. Although older learners provide advanced cognitive systems, benefits are associated with the foundational scaffolding of early childhood. Prael et al. (2024) and Toth-faber et al. (2021) suggest a balance between starting early and ensuring L1 stability by emphasizing consolidation of L1 as a prerequisite of EFL success. While a late start loses the benefit of developmental momentum, an early start risks confusion when L1 is not solidified. Theoretical models of Vygotsky, Piaget, and Erikson support some of the findings. For instance, ZDP's focus on scaffolding aligns with empirical findings that demonstrate learners aged 5 to 10 are more open to guidance than adolescents. Piaget's concrete operational stage (ages 7–11) supports the findings that middle childhood learners excel in semantics through logical reasoning and understanding of grammatical structures. Erikson's industry phase (ages 6–12) aligns with the findings that structured EFL tasks build confidence by highlighting learners' motivation to achieve validation and competes. The findings advance the debate regarding the ideal age to start EFL by integrating cognitive, linguistic and environmental perspectives with theoretical frameworks of development. The empirical findings agree that ages 5–12 constitutes the ideal age for development and indicate a flexible but optimal window that is determined by multiple factors unlike earlier arguments of a rigid critical period: the findings move the discussion solely from biologi-

cal variables to the integration of sociocultural and environmental determinants.

5. Research Implications

Inclusivity of diversity in EFL entails creating a learning environment where all learners have access to equal opportunities to succeed regardless of linguistic background, cultural identity or proficiency level. Inclusivity for young learners is important because this developmental window has been demonstrated to be an optimal age for beginning EFL. Although children between 5 and 12 years are cognitively ready to acquire new linguistic systems, their progress can be limited by discriminatory practices that devalue non-native speakers. Learners may miss critical opportunities to practice when they perceive their accent, vocabulary or grammar to be undervalued or mocked. Such discrimination disrupts ZDP's emphasize on the role of supportive interaction by eroding trust between learners and instructors. Policies that support inclusivity can limit these risks by safeguarding children against language-based prejudice. Besides, the societal pressures for EFL learners to assimilate may exacerbate the inferiority. Inclusive policies that prohibit language-based discrimination and focus on training teachers in culturally responsive pedagogy will ensure learners feel valued.

The recognition of linguistic diversity and support for L1 and L2 should be considered when assessing the ideal age to start EFL. L1 of young learners at the ages of 5 to 12 is developed to serve as a scaffold for English learning but does not limit their acquisition of L2. The lack of understanding linguistic diversity can hinder developmental advantages for young learners. For instance, strategies that discourage L1 use may increase learner frustration when phonemic structures differ from English. In contrast, teaching approaches that build on learners' native languages allow them to use existing cognitive models to internalize new ones. Vygotsky's (1978) sociocultural theory supports the use of cultural and linguistic tools in learning. Besides, teachers can accelerate comprehension by integrating L1 comparisons into lessons to provide learners with anchors for abstract concepts. For instance, drawing parallels between verb conjugation in English

and Spanish can help learners internalise rules effectively (Menks et al. (2024).

6. Conclusion

The central issue is determining the appropriate age at which young learners should be introduced to EFL to align their developmental readiness with the demands of language acquisition. Identifying the optimal age for EFL learning is important because of its effect on the long-term proficiency of learners (Hernandez, et al., 2021; Sanchez-Alonso & Aslin, 2022). The issue of optimal age has implications for academic achievement and social integration in English speaking nations where children or immigrant families are required to adapt to English as the medium of instruction. Both empirical and theoretical findings suggest that 5 to 12 years is the ideal age to start learning EFL; findings support that this age balances brain plasticity with cognitive maturity, improves psychosocial motivation for competence and consolidates L1 resource while supporting language knowledge transfer. The findings also demonstrate that L1 mastery and environmental scaffolding are critical when considering age, emphasising the necessity of a supportive environment and effective pedagogical scaffolding in translating devel-

opmental readiness into successful outcomes (Field, 2023) The review contributes to the field by aligning biological, cognitive, social and environmental factors to the optimal age debate as a multidimensional concern. Learners who start late may undermine EFL outcomes by facing entrenched L1 interferences, reduced openness to scaffolding and less motivation to practice (Prela et al., 2024; Toth-faber et al., 2021). The review will guide educators and policy makers in designing language learning environment that maximizes the benefits of this critical window.

The strength of this study includes the use of the multidimensional approach to explore the optimal age for EFL learning. Both empirical and theoretical reviews provide a holistic framework for understanding EFL learning. The study strengthens the validity of conclusion on claims regarding age and EFL. However, the study's claim regarding the optimal age may require future investigation since some studies found that early starters outperformed late starters (Porsh et al., 2023), while other studies suggest that later learners catch up in adulthood when motivation is high (Menks et al., 2024). Besides, future research should explore under-investigated role effective factors such as gender, identity, motivation and anxiety on age effect.

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Section 2. General philology and linguistics

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COMMUNICATIVE COMPETENCE AS A RESULT OF LANGUAGE LEARNING (LANGUAGE ACQUISITION)

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Abstract

Communicative competence goes beyond the educational process and, in the modern concept of lifelong education in a rapidly progressing high-tech society, makes it possible to successfully realize the professional potential of students and form a secondary linguistic personality.

Keywords: *modern concept, communicative competence, methodology of teaching a foreign language, the main strategy, pedagogical activity, significant communication*

Introduction

In modern conditions of education based on federal state educational standards, competence is the leading educational result that must be formed among students in the system of higher professional education. In this regard, in the methodology of teaching a foreign language, the concept of “communicative competence” becomes the key defining the main strategy of pedagogical activity, which requires special consideration of its substantive aspects.

The substantive aspects of communicative competence are determined by the range of areas in which the learner has to solve significant communication tasks for the individual and society by means of a foreign language: personal (the field of communication associated with personal activities),

public (the field of communication where the individual acts as a member of society as a whole or a specific organization), professional (communication related to job, specialty, work activity), educational (the field of communication associated with the university learning process).

Communicative competence is an integrated concept, which in modern interpretation is based on a number of other competencies. Various researchers identify certain sets of competencies as system complexes. In terms of studying at a military university, from our point of view, communicative competence contains the following types of competencies: linguistic, sociolinguistic (speech), discursive, strategic, social, socio-cultural, subject, professional.

This set of competencies allows you to form a competitive specialist using the

means of a foreign language. The specifics of studying at the university call for the fact that the communicative competence of students is formed in the educational process mainly in the context of mastering the scientific style of speech, which implies a solid mastery of the terminological apparatus of the specialty being mastered, general scientific and special vocabulary, the formation of a set of stable models that allow the implementation of informational mini-monologues and monologues of an operational and factual nature in speech activity, as well as the ability to fully perceive information from complex scientific texts. Significant basic component of communicative competence is sociolinguistic competence, the content of which includes:

From the point of view of modern linguistic experts (E. Benveniste, V. G. Borbotko, T. A. van Dijk, etc.), discursive competence is the possession of various types of discourses and the rules of their construction, as well as the ability to create and understand them taking into account the specifics of the communication situation, while it is important to be aware of the differences between the text as an abstract and formal construction, and discourse, the text generated in the process of communication.

The development of discursive competence is based on the extensive use of interactive teaching methods and discussions, during which cadets learn to speak evidence-based, provide explanations, prove and defend their own point of view. Strategic or compensatory competence in a military university is formed both in the classroom and in the process of self-study and extracurricular reading.

I. Page Layout

The content of this competence implies the formation of students' skills to fill in gaps in foreign language knowledge on their own, self-correction of speech and social experience of learning a foreign language, taking into account modern Internet resources, gadgets, electronic educational resources, etc.

At the same time, strategic competence in various types of activities significantly expands the possibilities of trainees not only in mastering a non-native language, but in general in mastering a specialty. So, when read-

ing, it allows you to anticipate the content of a text by its name, genre, table of contents, guess the meaning of unfamiliar words by context, topic, specific communication situation, by familiar elements of the word structure (root, prefix, suffix, etc.).

In the process of listening, strategic competence makes it possible to understand the perceived information contextually, to use the arsenal of available means of contacting the interlocutor to clarify, clarify, repeat what has been said. In this aspect, the broad practice of drawing up plans for professional texts, short retellings, and writing statements is relevant. Social competence is manifested in the desire and ability to communicate with other people, in the ability to navigate the communication situation and build a statement in accordance with the communicative intention of the speaker and the situation.

This type of competence is also called pragmatic competence, in order to emphasize the inherent ability of a language speaker to choose the most effective way of expressing thoughts, depending on the conditions of the communicative act and the goal set. Here it is very important to form a sense of tolerance or, in other words, a sense of willingness to listen and understand a different point of view (Vorobyova S. V., 2008, 10–16). Thus, the main purpose of teaching Uzbek/Russian as a foreign language is the formation of communicative competence. The concept of communicative competence is multidimensional and includes several competencies, that is, communicative competence is considered as a unit consisting of several components, or competencies.

The priority technology for working with text in a foreign language is reading professionally oriented texts.

II. Page Layout

The use of communicative reading technology is of paramount importance. In the process of learning to read, the target setting, as the most important element of speech activity, is formulated in the form of a task. In practice, there are detailed terms such as "reading with selective information extraction", "reading with the extraction of basic information", "reading with the extraction of complete information", "reading with a full understanding of the text",

“reading with the extraction of necessary or interesting information”. The most famous is the classification of types of communicative reading, which, highlighting essentially the same types of reading, defines them as search, viewing, familiarization and learning.

The goal is the formation, development and improvement of reading skills, the ability to extract information from the text. As a means – performing a variety of exercises, including those aimed at the implementation of communicative competencies. It is necessary not only to read the exercise and understand the task, but also to carry out communicative attitudes – in various ways to convey the information contained in the text. The most significant components in the process of learning types of reading are: the choice of text, the formulation of the task and the form of control.

The process of forming communicative competence in a secondary school should be guided by system-activity, personality-oriented, competence-based approaches, including: – diagnosis of the formation of the communicative competence of the future specialist; – determining the content of the formation of communicative competence based on the initial level of communicative competence, as well as taking into account the motivational needs of students; – step-by-step organization of activities aimed at achieving the highest possible level of students’ communicative competence in the conditions of the educational process at the university.

Changes in the system of secondary vocational education are aimed at building a qualitatively new pedagogical education capable of forming a new type of teacher who is ready for professional self-realization not only in the traditional position of a teacher, but also in a much broader “person- society – person” system, therefore, one of his important professional competencies is communicative.

The communicative competence of a teacher is considered as a purposeful process and the result of the development of professional skills (the ability to establish psychological contact with the audience, manage the communication process, speech and reflexive skills) and personal qualities (benevolence, tact, objectivity, tolerance, or-

ganization, initiative, etc.) of future teachers, contributing to solving pedagogical problems arising in the communication process.

The method of conversation in the practice of a teacher is used to solve complex problems of learning new things, consolidating material, developing creative abilities, and forming general learning skills, which allows students to understand the problem from various perspectives. The lecture is a dialogue. The content here is presented through a series of questions that students must answer directly during the lecture.

The dialog method consists in a collective search for the truth (the right answer, a solution to a problem situation) through a dialogue between the social educator and the audience. This method has common features with the problematic method, however, the subject of the dialogue may not necessarily be a controversial position or a problematic issue. A teacher can ask students a question about one or more problematic situations, clarify their knowledge of standards, and the like. Here, the correct answer may not be immediately found, it will be necessary to find out the opinions of several people.

Communicative training is the next type of socio-psychological training aimed at developing social competence. Communicative training is aimed at developing the following basic skills: to make contact by initiating it; to stimulate the partner to clarify his position, suggestions, statements; to listen, hear and understand what the partner meant; to perceive and understand what the partner is unable to express; to equalize emotional tension in conversation, negotiations, discussions, etc.

Seminars and conferences. *Seminars* are a form of educational organization in which the preparation stage is dominated by students’ independent work with educational literature and other didactic means on a series of questions, problems and tasks, and during the seminar there is an active discussion, discussions and presentations by students, where they generalize under the guidance of a teacher.

The use of role-playing contributes to the implementation of conditions for intensive speech practice in a relatively free creative atmosphere. Role-based communication has great opportunities for improving knowledge

through the formation and activation of students' creative thinking, cognitive and communicative skills. Business games are specially created situations that simulate reality, from which students are encouraged to find a way out. They involve the organization of verbal communication based on artificially recreated industrial and professional situations.

Thus, the profession of a teacher belongs to the category of communicative, since this practical activity involves communication, and its success largely depends on the communicative competence of specialists in in-

terpersonal communication, interpersonal interaction, and interpersonal perception. In addition, the intensification of social ties and the expansion of the field of communication increase psychological stress and create tension in the communication process. A high level of communicative competence protects the social worker from these pressures and promotes intensive interpersonal communication. The use of various forms and methods of joint activity of a teacher with students will optimize the process of formation and development of students' communicative competence.

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CORPUS-BASED DISCOURSE ANALYSIS: RULES, CONDITIONS AND RESEARCH APPLICATIONS

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Abstract

Corpus-based discourse analysis has become a central methodological approach in modern linguistics, allowing researchers to examine naturally occurring language with empirical accuracy. Unlike traditional qualitative readings, corpus methods enable large-scale, replicable and quantifiable discourse interpretation. This article explores theoretical foundations of discourse analysis and demonstrates how corpus-driven methodology strengthens interpretive validity through representativeness, transparency, reproducibility and annotation.

Keywords: *modern linguistics, discourse interpretation, discourse research, corpus linguistics, discourse analysis, communication, linguistic material, cognitive environment*

Introduction

Discourse analysis, as a field, seeks to explore language beyond individual sentences by examining context, speaker intention and social interaction. With digitization and advancements in textual databases, corpus linguistics offers new possibilities for discourse research. Instead of relying on small manually collected samples, scholars now have access to millions of words of authentic spoken and written text – transcribed, tagged and searchable with software. Discourse, as a concept, has received extensive interpretation across linguistic scholarship, resulting in a rich plurality of definitions that reflect the evolution of language study. Early foundational work by Harris (Harris, Z., 1952) described discourse as language beyond the sentence, emphasizing continuity, cohe-

sion, and meaning that emerges only when linguistic units are examined in extended stretches. Building on this structural perspective, Hymes (Hymes, D., 1972) shifted attention toward discourse as contextualized language use, suggesting that understanding communication requires consideration not only of linguistic form but also of how, when, and why utterances are produced. Later, van Dijk expanded the view further by framing discourse as the dynamic interaction of text and context, highlighting the inseparability of linguistic material from the social and cognitive environment in which it occurs. Fairclough (Fairclough, N., 1992), in turn, introduced a critical dimension by conceptualizing discourse as a form of social practice, arguing that every discursive event is shaped by – and simultaneously contributes to – underlying

power relations and institutional structures. Together, these perspectives illustrate that discourse cannot be reduced to textual material alone; rather, it is a multidimensional phenomenon that bridges language, context, interaction, and society. A humorous classroom dialogue illustrates discourse as social interaction where meaning emerges pragmatically rather than solely syntactically:

Student: *“Can I be punished for something I didn’t do?”*

Teacher: *“Of course not.”*

Student: *“Good, because I didn’t do my homework.”*

The unintended pragmatic effect – manipulation of presuppositions – is visible only when discourse is treated contextually, not at sentence level. Why use corpora in discourse analysis? Corpora expand analytical precision by providing large, representative data instead of researcher’s intuition. As the seminar materials note, corpora are pre-compiled, annotated, and allow empirical confirmation of patterns that may otherwise remain unnoticed. Scholars such as Sinclair, Biber et al. (Biber, D., Conrad, S., & Reppen, R., 1998), and McEnery and Hardie (Simpson, R., Briggs, S., Ovens, J., & Swales, J., 2002) highlight several key advantages that make corpora indispensable in contemporary linguistic research. First, corpus-based methods provide exceptional scale and efficiency, enabling researchers to access thousands or even millions of words with minimal effort compared to manual data collection. This broad access naturally enhances representativeness, reducing researcher bias and ensuring that conclusions are drawn from diverse and balanced samples rather than isolated excerpts. A third benefit is replicability, as corpora offer transparent documentation of data origin and analytical procedure, allowing other scholars to verify results and reproduce studies under the same conditions. Additionally, the annotation depth of many corpora – including part-of-speech tagging, speaker metadata, and discourse markers – facilitates detailed, layered analysis that would be difficult to achieve manually. Finally, corpora enable comparability across registers, genres, and even languages, opening opportunities for large-scale contrastive studies.

Materials and methods

The research procedure for analyzing evaluative discourse was conducted using the Michigan Corpus of Academic Spoken English (MICASE), selected for its rich representation of authentic university-level interactions, including lectures, seminars, advising sessions, and student discussions. To obtain a manageable yet representative dataset, ten transcripts were extracted from the corpus, yielding approximately 144,000 words of raw spoken material. These files were then combined into a single working text and subjected to an initial processing stage, during which timestamps, speaker labels, and paralinguistic noise markers such as [laughter] or [pause] were removed. This cleaning stage aimed to retain only linguistically relevant content, producing a raw corpus suitable for computational interrogation. The refined text was analyzed using AntConc 4.3.1, a concordance and frequency tool selected for its accessibility and compatibility with discourse-oriented research. A set of evaluative lexical items – *good, clear, excellent, should, might, maybe, and think* – was defined as search targets based on their relevance to academic assessment and feedback practices. Frequency lists were first generated to determine the distribution of these items across the corpus, after which collocation and key-word-in-context (KWIC) searches were performed to reveal recurrent syntagmatic patterns. Subsequent linguo-pragmatic interpretation focused on how these items functioned within interactional sequences, particularly in relation to praise and hedging strategies used to mitigate criticism. Results were summarized in a table linking keywords to collocations and discourse functions, demonstrating two dominant evaluative strategies within academic speech: assessment through positive adjectives (*good, clear, excellent*) and face-saving feedback through modal verbs and hedging expressions (*should, might, maybe*).

Results and discussion

The computational analysis conducted through AntConc provided valuable insights into how evaluative language is distributed and pragmatically mobilized within academic interaction. One of the most noteworthy

observations is that raw frequency alone only partially reflects evaluative tendencies; it is the patterns and environments in which lexical items occur that reveal their discourse function. The terms *good* and *clear*, for example, appeared frequently in the frequency list, yet frequency output did not explain how or why they were used. It was the KWIC concordance lines, generated through AntConc, that made interactional purpose visible, highlighting clusters such as *good point*, *good example*, *clear explanation*, and *clear idea*. These collocational structures suggest that evaluation is rarely expressed in isolation – it is embedded within feedback sequences that validate student contributions and highlight comprehension. Similarly, modal verbs (*should*, *might*, *could*, *maybe*) did not surface as dominant items numerically, but KWIC retrieval revealed their importance as subtle facilitators of hedged instruction. Instead of direct imperatives such as *change this* or *you must*, instructors frequently opted for softened alternatives: *you could develop this further*, *maybe try expanding this point*, *you might want to clarify this example*. The repeated appearance of such phrases indicates a preference for feedback delivery that is supportive rather than authoritative.

Another layer of the discussion lies in the sequential organization of evaluative discourse. AntConc analysis showed that positive adjectives often occurred before hedged suggestions, forming what could be described as a pedagogical praise–advise cycle. KWIC lines frequently revealed structures such as *that was a good point – maybe you could support it with data*, or *your explanation is very clear – you might want to add one more example here*. This sequencing strengthens the claim that evaluation in academic speech is not performed as binary judgement but rather as a collaborative meaning-building process. The corpus thus demonstrates a consistent use of positive reinforcement as an interactional strategy preceding corrective guidance, creating space for improvement without threatening the learner’s self-perception.

Furthermore, the use of AntConc allowed for the identification of evaluative density – clusters of keywords appearing in close textual proximity. In discussions and seminar

transcripts in particular, the software highlighted stretches of discourse containing multiple evaluative markers within short spans. For instance, lines such as *I think that’s a really good idea, maybe you could expand it a bit*, represent dense evaluative packaging, combining stance expression (*I think*), praise (*good*) and hedging (*maybe*) within a single feedback move. These dense clusters rarely appear in written academic texts, reinforcing the distinction between spoken and written evaluation conventions. Spoken feedback appears to prioritize immediacy and encouragement, whereas written feedback often favors precision, structure, and reduction of redundancy.

The findings generated through AntConc analysis therefore demonstrate that evaluative discourse in academic settings is multi-dimensional: it merges linguistic assessment with interpersonal management, oscillating between affirmation and cautious suggestion. The corpus revealed evaluation not as a simple act of approval or disapproval, but as a complex pragmatic negotiation that protects student agency while simultaneously guiding performance. The methodological implication here is clear: quantitative outputs such as frequency lists cannot independently reveal discursive attitudes – it is through concordance inspection, collocation mapping, and sequential interpretation that evaluative discourse becomes fully visible. AntConc thus functions not merely as a tool for counting words, but as an instrument for uncovering patterns of interaction, stance, and power dynamics in spoken educational settings.

Conclusion

In summary, the case study demonstrates that corpus-supported discourse analysis offers quantifiable evidence for pragmatic interpretation, allowing researchers to move beyond isolated examples and instead trace recurring patterns across hundreds of authentic interactions. This methodological shift substantially increases analytical reliability and opens new possibilities for comparative work, including contrasts between English and Uzbek academic discourse, variation in teacher versus student evaluative strategies, and exploration of gender- or register-based differences in feedback behaviour. Importantly, the study highlights

a notable research gap – the absence of a large-scale English–Uzbek parallel corpus – which presents a valuable direction for future scholarship. Overall, corpus-based discourse analysis serves as an effective bridge between qualitative interpretation and quantitative verification: by integrating frequency statistics, collocational mapping and contextual function analysis, researchers

obtain a multidimensional view of discourse as social action. The MICASE analysis confirms that such tools can uncover evaluative and interactional tendencies that traditional close reading may overlook, and as corpus resources continue to grow, their role in shaping discourse research, comparative linguistics and pedagogical application is likely to become increasingly influential.

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UZBEKISTAN EL TEACHERS' EXPERIENCE IN USING PROFESSIONALLY-ORIENTED SPEECH ACTS

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Abstract

Pragmatic competence takes a dominant position in the structure of professional communicative competence, that contributes to effective pedagogical interaction and overall pragmatic proficiency. An integrated procedural framework for pragmadidactic instruction combines various methodologies and approaches to create a comprehensive and effective teaching model. Within this article the qualitative research approach is applied through lesson observation and questionnaire methods as variables in Tashkent state pedagogical university named after Nizami.

Keywords: *EL teachers, training, pragmatic competence, pragmadidactics, pedagogical discourse, pedagogical interaction, genres and speech acts, communication and instructional strategies*

Introduction

In the context of modern development of higher educational system in Uzbekistan the new requirements are being imposed to the foreign languages teachers training. Due to extending the international contacts and necessity of knowing English as lingua franca the principal objectives are being set before professional linguocultural education, especially, before applied linguistics. Rapid development of pragmalinguistic researches has stimulated rethinking the structure of language teachers' pragmatic competence and the content of teaching language of specialty. So, pragmatic competence is important for

successful organizing pedagogical interaction by FL teachers.

Theoretical bases

By the concept of "discourse" a process and product are considered by scholars. According to T. Van Dijk, the text can be understood only in the framework of situation we are speaking about (2000, p. 9). That's why, the "discourse event" (Dijk. 1997) associates with speech action or speech act as minimal unit of communication combining intention and content of its expressing. While communication certain speech acts as greeting, explanation, request, invitation, apologize, statement, argumenta-

tion, etc. are involved and activated. All of them are important means for organizing pedagogical discourse. The peculiarities of pedagogical discourse or educational linguistics are dealt with B. Bernstein (1990, 2000), F. Christie. (2000), J. R. Martin & D. Rose. (2013), D. Rose. (2014), G. T. Makhkamova. (2019) and many others. To reveal its peculiarities the discourse, functional, genre-register, social-interactional and pragmatic approaches were proposed by scholars. For professional education specialized discourses which envelop speech acts or communicative strategies should be as objects of study in pedagogical universities (Makhkamova. 2019, p. 29). On the basis of specialized discourse the teachers can develop professionally-oriented pragmatic competence. Pragmatic competence plays a great role in organization of pedagogical interaction. According to H. G. Widdowson (2011), “Someone knowing a language knows more than how to understand, speak, read and write sentences. He also knows how sentences are used to communicative effect ...”. This idea implies that the FL teachers should have experience in the following aspects: 1) strategic – realizing communicative intention and planning communicative event; 2) tactic – analysis of communicative situation and selection of appropriate means for intention expressing; 3) textual–construction of a certain genre or speech act in accordance with the situational and cultural contexts (Makhkamova 2019, p. 31). It is necessary to stress here that all mentioned aspects are related to pragmatic competence, which cover variety of communicative abilities in the terms of “using” and “comprehension and interpretation” (Bialystok 1993, p. 43).

Pragmadidactics peculiarities

Pragmalinguistic studies developed under the angle of the speech acts theory extent knowledge about communication and interaction processes and gave an impetus to naming a special methodology of teaching speech acts. The notion of “pragmadi-

dactics” was introduced by German scholar as Franz-Eberhard Piefho based on the discourse model, that taking into account the specificity of communication, especially, function and social interaction. Not in vain pragmatics refers linguistic items to perform speech acts, in particular, to their form, meaning, force and context (Kasper. 2001, p. 51). That is why within Piefho’ pragmadidactic theory a special place is given to communicative activity of a personality and speech acts assumption as locution, illocution and perlocution. In the conversation communicants animate events and personal experience, for example, a listener reproduces action in accordance with a perception of the message because speech act brings a certain meaning, i.e. the speaker’s idea with the effect of exposure to do something. According to H. D. Brown, “...language functions, discourse analysis, conversational analysis, corpus studies, and contrastive rhetoric is the importance of pragmatics in conveying and interpretation meaning” (2007, p. 232).

Methodology

A qualitative research approach is the main for this study. For this purpose EL lesson observation and questionnaire of teachers of foreign faculty in Tashkent state pedagogical university named after Nizami were applied. The efficacy of this type of the research approach is seen in possibility to discussion of some pragmadidactics assumptions and an applied perspective for teaching professionally-oriented speech acts for rational organizing pedagogical interaction in the English classrooms (See: Nunan 2013, Creswell, 2013). D. Nunan considers that the qualitative research as “soft” in comparison with quantitative approach (2013, p.3). Thank to results of the qualitative research we have opportunity to reveal teachers’ needs, specify repertoire of professionally-oriented speech acts formulas and effective ways for teaching and improving the quality of pragmatic competence of teachers (Creswell, 2013).

Table 1. *Evaluation criteria*

No.	Strategies	Scores
1.	Establishment of contact with students	5
2.	Asking questions and request	5

No.	Strategies	Scores
3.	Involvement of students and classroom management	5
4.	Task explanation and monitoring while doing activities	5
5.	Supporting activity of students	5
6.	Praise and approval	5
7.	Using polite and mitigation forms in pedagogical interaction	5
8.	Evaluation and implicit errors correction	5
9.	Critique expressing	5
10.	Range of speech formulas and communicative strategies.	5
	Max. scores	50

The given criteria were created in accordance with the following methodological requirements:

- to be objective and correspondence with the study phenomenon;
- to include professionally-oriented speech acts and strategies;
- to cover the key components of pragmatic competence in speech acts operating.

In our view, pragmatic competence can be opened through the given above crite-

ria based on which we can see the level of pragmatic proficiency of teachers. On this stage ten teachers lessons were observed in the context of pragmadidactics quantity of teachers. As it was mentioned before the variable of the lesson observation is teachers' questionnaire method. The questions and achieved results in the framework of teachers' questionnaire are presented in the *Table 2*.

Table 2. *Results of teachers' questionnaire*

No.	Questions	Quantitative results
1.	What structural components are included into pragmatic competence of the EL teachers?	Know –24% Partly know –60% Don't know –16%
2.	What is the pragmadidactics?	Know– 38% Partly know– 48% Don't know – 14%
3.	Do you teach professionally-oriented speech acts in the English practical course?	Yes – 46% Sometimes – 37% Teach only pedagogical terms – 19%
4.	What strategies are used in the process of pedagogical interaction?	Explanation –74% Correction –27% Classroom management –76% Attracting the attention– 71%
5.	What professionally-oriented speech acts are objects of teaching?	Approval and disapproval – 36% Request – 61% Praise – 57% Call to actions – 83% Persuasion – 29% Critique – 27%

No.	Questions	Quantitative results
6.	Do you teach all repertoire of speech acts expressing	Yes – 35% Only frequent used – 57% Only simple phrases – 8%
7.	What tasks and activities are used for teaching professionally-oriented speech acts?	Gaps filling – 73% Speech acts formulas finding – 49% Simulations – 36%
8.	What techniques are used for assessment of knowing and using professionally-oriented speech acts.	Text comprehension – 98% Staging a dialogue – 53%

Discussion

By the help of lessons observation it was revealed that – 6,5% of the teachers used variety formulas of professionally-oriented speech acts and politeness strategies, reflected in the evaluation criteria, they could operate freely and productively with them. For example, the teachers use variable and complicated formulas of speech acts using polite and mitigation strategies: *Could you change mind, please? I'm sorry to have ask you this, but ... would you mind I think it might be possible to actually do it in this situation. You could maybe comment on how many of the advantages seem to be something that you'll have to learn it. I wonder what that means? What I also like to know is ...? What inspired you to ... do? Could you imagine that...? It will be better if you use the word "... in this context. That's a good point, but... I'm not sure about that for two reasons. You can use that's a good point and other expressions like these to show someone has a valid argument.*

Consequently, by the help of teachers' questionnaire it was reaffirmed that teachers pragmatic proficiency in the context of pedagogical discourse organization is not well although teachers should operate with a wide repertoire of speech formulas appropriately to the situational context and politeness rules and norms of pedagogical interaction and use active and variable instructional strategies in the framework of pragmadidactics. In general, teachers have not enough imagination

about 1) pragmatic competence structure and importance for obtaining wide repertoire of professionally-oriented speech acts to be successful in pedagogical interaction; 2) potential of pragmadidactic instructions for development of teachers' pragmatic competence.

Conclusion

The current paper presents our view on pragmadidactics in the contexts of development of professionally-oriented pragmatic competence. Beneficial impact of the pragmadidactics is seen in possibility of mastering a wide repertoire of professionally-oriented speech acts and instructional strategies for organizing successful pedagogical interaction. According to the results of the lesson observation about 60% teachers' pragmalinguistic and pragmadidactic competences need in improving these competences, although the tested teachers have CEFR or ILTE certificates. In conclusion, the study highlights the potential of teaching variety of professionally-oriented speech acts under pragmadidactics, and provides evidence for their effectiveness in improving professional skills. Further research is needed to explore the content of teaching in the given framework, and to determine the most important formulas for speech acts and strategies expressing. In particular, pragmatic material for teaching professionally-oriented pragmatic competence and assessment tools to be objective concerning teachers' level of pragmadidactic awareness.

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Section 3. History of literature

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ST. NINO AND THE CHRISTIANIZATION OF K'ARTLI: GENDER, MEMORY, AND MISSION IN MEDIEVAL GEORGIAN TRADITION

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Abstract

This study re-examines the Christianization of K'artli through the figure of St. Nino, foregrounding the role gender played in the formation, suppression, and later revival of her cult. While early Christian sources outside Georgia recognize a female agent in the conversion of Iberia, Georgian written tradition remains silent on Nino until the 9th–10th centuries. The recensions of The Life of St. Nino preserve traces of an early Christian stratum in which women functioned as primary agents of the faith – missionaries, baptizers, and ascetics. The diminishing visibility of Nino reflects the gradual restriction of women's roles in ecclesiastical life from Late Antiquity onward. Her figure was rediscovered and re-elevated only after the Georgian-Armenian ecclesiastical schism, when the need arose to assert a national enlightener against the cult of Gregory the Illuminator. The article argues that St. Nino's narrative preserves an early layer of Christian memory, later reworked under gendered pressures of institutional Christianity.

Keywords: *St. Nino, Christianization of K'artli, Gender, Hagiography, Memory and Identity, Early Christian Church*

Introduction

The purpose of this study is to examine the Christianization of Kartli (Eastern Georgia), with particular emphasis on the figure of St. Nino (enlightener of Georgia) and the shifting dynamics of her representation within Georgian ecclesiastical literature. By analyzing Georgian, Greek, and Armenian textual traditions from Late Antiquity to the Middle Ages, the article seeks to reconstruct

the historical memory surrounding the Christianization of Kartli and to understand the mechanisms through which certain narratives were preserved, transformed, marginalized, or reactivated over time. Special attention is given to the question of why St. Nino, although acknowledged in Greek ecclesiastical histories, remains absent from Georgian written tradition before the 10th century.

Research method

Methodologically, the research relies on comparative textual analysis, source criticism, and elements of gender-oriented historiography. The study evaluates historiographical, hagiographical, and ecclesiastical texts not merely as transmitters of historical fact but as culturally conditioned narratives shaped by genre conventions, theological agendas, and sociopolitical contexts. Such a methodology enables us to reveal how memory, authority, and gender have shaped the narrative of K'artli's Christianization.

The Narrative of the Christianization of K'artli

Christianity began to spread across the Caucasus region, including Georgia, Armenia, and Caucasian Albania, as early as the 1st century CE. According to local traditions, this process was closely associated with the missionary journeys of the Apostles, and each region developed its own narratives linking apostolic figures to its Christian origins. In the Georgian tradition, the introduction and dissemination of Christianity from the 1st century CE is likewise attributed to apostolic missions (For medieval Georgian authors, the question of the apostolic preaching of Christianity in Georgia held particular significance, functioning as a key argument in defending the autocephaly of the Georgian Church against Byzantine claims. It was with this intent that Ephrem Mtsire (Ephraim the Lesser, a Georgian translator and writer of the second half of the 11th century) composed the treatise *“On the Cause of the Conversion of the Georgians and the Books in Which It Is Mentioned.”* Ephrem grounds his work in the accounts of Greek authors concerning the Christianization of Kartli so that his narrative might carry credibility and authority even in the eyes of the Byzantines. In the treatise, the Christianization of Kartli is attributed to the apostle Andrew the First-Called, who is said to have preached Christianity in Western Georgia, as well as to the apostle Bartholomew, who is credited with preaching in Kartli (Ephrem Mtsire, 1959, p. 2). Arsen the Monk (An ecclesiastical figure and writer active in Georgia during the second half of the 11th century and the first half of the 12th century), author of the meta-

phrastic edition of *The Life of Nino*, likewise notes that, before Saint Nino, Christianity had been preached in Kartli by the apostles Andrew the First-Called, Simon the Canaanite and Matthias (The Life of St. Nino, 1971, p. 9–10). However, the Christianization of the region (Armenia Major, K'artli, and Caucasian Albania) ultimately culminated in the 4th century, following the conversion of the royal families. In Georgian church tradition, the conventional narratives about the baptism of the royal family of K'artli at the beginning of the 4th century link to St. Nino, a woman originally from Cappadocia. St. Nino had a vision in which she saw the Virgin Mary, who called her to go to Kartli and preach Christianity. Upon her arrival in Mtskheta, the ancient capital of K'artli, Nino witnessed the persistence of pagan cults and prayed for the destruction of idols. She then settled in the royal garden, dedicating herself to ascetic life, preaching, and healing. Her miraculous cure of Queen Nana led the queen to embrace Christianity. King Mirian, however, initially resisted abandoning ancestral beliefs. His conversion is associated with the miraculous solar obscuration experienced during a royal hunt. When his prayers to pagan deities proved fruitless, Mirian turned to the Christian God; daylight returned, and he resolved to accept the new faith. Subsequently, he dispatched envoys to Emperor Constantine the Great, requesting clergy for his own baptism and for the conversion of his people (Moqc'evay K'artlisay, 1963, p. 81–163).

Medieval Sources on the Conversion of K'artli

There are five known Georgian recensions of *The Life of St. Nino*: the Shatberdi recension (970s); the Chelishi recension (14th–15th centuries) (Abuladze, 1963, pp. 81–163); the Sinai manuscripts (Sin-48, 10th century; Shin-50, first half of the 10th century) (Aleksidze, 2007, p. 10–59); the recension attributed to the 11th-century chronicler Leonti Mroveli, included in *K'artlis Cxovreba (The Life of Kartli)* written by him (Leonti Mroveli, 1955, p. 72–124); and the 12th–century metaphrastic recension produced by Arsen Beri (Arsen the Monk) (Arsen Beri, 1971, p. 7–51).

The extant hagiographical recensions are generally dated no earlier than the 10th cen-

tury, and no other medieval Georgian source mentioning St. Nino predates the 10th century. However, recent scholarship proposes that a proto-redaction of The Life of St. Nino may have originated as early as the 4th century and was subsequently revised in the 9th or 10th century, a hypothesis supported by textual features that reflect the earliest stratum of Christian tradition.

What accounts for the absence of St. Nino's name in Georgian sources over several centuries? While early Greek authors (from the 4th century onward) refer to her as the illuminatrix of Iberia (Eastern Georgia), they describe the conversion of Iberia in connection with an anonymous captive woman. According to the Georgian tradition, this captive woman is identified with Nino. Notably, later Georgian recensions likewise refer to Nino as the captive woman. On the other hand, there are early Armenian sources concerning the conversion of Kartli. Among them are Agathangelos, a 5th-century Armenian chronicler, and Movses Khorenatsi, also regarded by some scholars as a 5th-century historian. According to Agathangelos, Iberia was converted by Gregory the Illuminator, the founder and first Catholicos of the Armenian Apostolic Church. Gregory is said to have converted Armenia from Zoroastrianism to Christianity in the early 4th century, and, after completing this mission, to have undertaken evangelizing work across the Caucasus, converting Iberia, Albania, and the highland regions of the Caucasus. In Movses Khorenatsi's History, the narrative appears to draw on both Agathangelos's account and Greek-Georgian traditions. According to him, following the conversion of Armenia, Gregory sent a woman named Nune to Iberia for missionary purposes; she is described as one of the companions of Hripsime, Gayane, and other virgin martyrs who had come to Armenia from Rome (Kekelidze, 1980, p. 523–524).

This later viewpoint also appears to have been accepted, at least to some extent, by the early medieval Georgian Church. In *The Book of Epistles* (A compilation of letters exchanged between Georgian and Armenian ecclesiastical leaders in the 7th century, reflecting the doctrinal schism that emerged between the two churches from the early 7th century onward, stemming from their divergence over

Monophysite and Dyophysite Christology (Epistoletha ts'igni, 1968), the letters written by Armenian ecclesiastical figures repeatedly assert that both Armenia and Kartli were converted by Gregory the Illuminator (Aleksidze, 1968, P. 40, 93). Moreover, in the second letter of Abraham I of Armenia (Armenian Catholicos at the beginning of the 7th century), he cites a letter attributed to Kyrion I of Kartli (Catholicos of Kartli – VI–VII cc.), claiming that the faith received by both Georgians and Armenians had been brought from Jerusalem by Gregory the Illuminator (Aleksidze, 1968, p. 85). However, nothing of this kind appears in the surviving letters of Kyrion I of Kartli. On the other hand, in the preserved letters of Kyrion I of Kartli, an interesting position emerges in response to the Armenian accusation that Georgians had abandoned the faith allegedly brought to Armenia and Kartli by Gregory the Illuminator. In his replies, the Georgian Catholicos does not engage with this claim at all. While his letters respond thoroughly and systematically to each issue raised by the Armenian side, Kyrion neither confirms nor refutes the assertion that Gregory converted Kartli. Apart from the reference preserved in the second letter of Abraham I of Armenia discussed above, Kyrion's silence on this matter suggests that the tradition of Kartli's conversion by Gregory the Illuminator may, at least to some extent, have been accepted by both the Armenian and Georgian churches.

Another Georgian source that attributes the conversion of Kartli to Gregory the Illuminator is the treatise *On the Separation of Georgians and Armenians*, composed in the 9th century by Arsen the Great of Sapa-ra, Catholicos of Kartli. In this work, which reflects on the schism between the Georgian and Armenian Churches, Arsen notes that, according to the Book of Epistles, the Georgians believed that Gregory the Illuminator had brought the Christian faith to them from Greece (Arsen Sapareli, 1980, p. 81). Yet, although Arsen acknowledges this earlier Georgian belief, he neither confirms nor denies that Gregory converted Kartli. Arsen's silence leads to a similar conclusion as earlier: the tradition that Kartli was converted by Gregory the Illuminator appears, at least to some extent, to have been recognized by both the Armenian and the Georgian Churches.

Thus, based on the analyzed sources, it becomes evident that St. Nino's memory gradually became obscured over several centuries, suggesting a process of marginalization and perhaps even an intentional attempt to remove her from historical memory. Against this backdrop, Gregory the Illuminator appears as the figure credited with the Christianization of K'artli. Such a shift may be attributed to several factors:

1. The historical unity of the Armenian and Georgian churches in the earliest phase of Christianity in the Caucasus, along with the presence of a mixed Armenian–Georgian population in southern Kartli (Kekelidze, 1980, p. 524).

2. Queen Shushanik, which requires further elaboration. Shushanik, Queen of Southern Kartli (V c.), of Armenian origin, was martyred after enduring torture from her husband, Varsken, the Pitiakhsh of Kartli. She was the daughter of the prominent Armenian military leader Vardan Mamikonian. One recent study suggests that the Mamikonian dynasty rose to exceptional influence in the fifth century, particularly after the marriage of Hamazasp I Mamikonian to Sahakanysh of Armenia, the daughter of Sahak I of Armenia (4th c.), Catholics of Armenia and the last male descendant of St. Gregory the Illuminator (Stopka, 2017, p. 35). Vardan Mamikonian, Shushanik's father, was the son of this union, which makes Shushanik a direct descendant of Gregory the Illuminator. According to the same study, the rise of the cult of Gregory in Armenia from the fifth century onward is closely connected to the increasing authority of the Mamikonian family. The earliest sources portray King Trdat as "the Constantine of their nation." Originally, Gregory the Illuminator remained somewhat in the background. It was only after the fall of the Arsacids, when the Mamikonian family assumed their political role in the aristocratic milieu, that the veneration of Armenia's Apostle began to overshadow the merit of Trdat, the monarch who had previously been placed on a level with the Apostles (Stopka, 2017, p. 35).

Thus, the tradition reflected in Georgian sources that attributes the Christianization of Kartli to St. Gregory may be connected to the figure of Queen Shushanik. As a member of the Mamikonian family and the great-granddaughter of the last male descendant

of St. Gregory, her lineage may have contributed to the increased emphasis on Gregory's role in introducing Christianity to Kartli. This possibility becomes more plausible when we consider references preserved in the *Book of Epistles*, indicating that St. Shushanik introduced Armenian-language worship in southern Kartli (Aleksidze, 1968, p. 67).

Gender in Early Christianity and St Ninos' Cult

We may now return to the central question: Why does Nino remain absent from Georgian sources between the 4th and the 10th centuries?

One of the main factors may have been Nino's gender. This idea was proposed by Mikheil Tarchnišvili, who considers the overshadowing of Nino's cult to be closely connected to the fact that she was a woman; a further reason, he argues, lies in her low social origin. Tarchnišvili associates the centuries-long marginalization of Nino's figure with the Georgian cultural environment and the undervaluation of women's roles in early Georgian society (Tarchnišvili, 1994, p. 118).

However, a woman's marginalization and the diminishing of her role cannot be explained solely through the prism of Georgian cultural context. Georgia was part of the Christian world, and this tendency naturally reflects a broader process within the Christian tradition as a whole. Therefore, in examining this issue, it is crucial to consider the wider Christian context rather than isolating it as a uniquely Georgian perception of womanhood.

According to Anne Jensen's research, in late antique ecclesiastical historiography (Sozomen, Eusebius of Caesarea, Socrates Scholasticus, Theodoret), not only are women mentioned in very small numbers, but there is also a discernible tendency toward their anonymization (Jensen, 1996, p. 7–8). A comparable form of anonymization is evident in the case of Nino. In ecclesiastical histories that describe the Christianization of Iberia in considerable detail, the woman responsible for this process is never named. In Greek sources, St. Nino is referred to merely as "a captive woman." Thus, despite the richness of the narrative and the significance of the conversion itself, her identity remains unnamed and unknown to the reader (However, we must

also take into account the reference given by Ephrem Mtsire (second half of the 11th century) regarding the appearance of Nino's name in Greek sources. Ephrem notes that Nino's name is not preserved in the History of Theodoret (i.e., Theodoret of Cyrus, 5th c.), yet maintains that in "other writings" she does appear by name, for in Greek she was called Nonna (Ephrem Mtsire, 1959, p. 8). Although Nino does not appear by name in the Greek sources that have survived to the present day, Ephrem's testimony suggests that the phrase "other writings" refers to Greek materials available in his time that did explicitly name her. His ability to provide the Greek form of her name further supports this conclusion).

However, in the early Christian Church, women played a significant role and participated actively in religious life and worship. In the Greco-Roman world of the 2nd and 3rd centuries, more women than men appear to have embraced Christianity. As Anne Jensen observes: "That more prominent women than men became Christians is especially reflected in the second and third-century attacks against Christians, which speak of the problem of these women often being forced to marry pagans or to live with Christian slaves in a kind of 'common-law marriage.' Since this was prohibited in Roman civil law, it was acknowledged by the church only by Callistus, who was himself a slave before becoming bishop of Rome at the beginning of the third century" (Jensen, 1996, p. 167).

The distinctive role of women in the early Christian Church, including their involvement in missionary activity, is evident in both the Acts of the Apostles and the Epistles of Paul (for more details, see Schüssler Fiorenza, 1994, p. 168–173).

The work also examines *The Acts of Paul and Thecla*, a second-century apocryphal hagiography that centers specifically on the missionary activity of a woman, and which, in some regions, was regarded as canonical during the first three centuries. In addition to Thecla herself, the narrative contains numerous female figures who support her mission, and after her death, a group of women publicly mourns her. Thecla converts to Christianity after hearing Paul's preaching and subsequently follows him. Paul, in turn, commissions her as a missionary to proclaim the

word of God among non-Christians. Thecla thus appears as a female Christian teacher, preacher, and baptizer, and significantly, she baptizes herself (Schüssler Fiorenza, 1994, p. 173–175).

The prominence of women in early Christian communities was further strengthened by the institution of the house-church. Since the domestic sphere was traditionally associated with women, they were often highly involved in religious gatherings held within the home. The Acts of the Apostles and Paul's epistles both indicate that women could serve as leaders in such communities. A notable example is the house-church of Priscilla and Aquila, identified as Paul's co-workers. The number of active women in these congregations was significant. In Romans 16, where Paul greets fellow believers, eight of the twenty-five individuals named are women (Schüssler Fiorenza, 1994, p. 175–180). These features, associated with the earliest phase of Christianity's spread and also depicted in the Life of St. Nino (In this regard, Sh. Matitashvili's research is particularly noteworthy, as he interprets the ascetic activity of women depicted in The Life of Nino as reflecting the tradition of the early Christian period (Matitashvili, 2021, p. 253–277), suggest the existence of a *proto-redaction*, which may have been composed as early as the 4th century.

The primary figures in *The Life of St. Nino* are predominantly women, who appear as active agents in defending and advancing the Christian faith. Significantly, the first member of the royal household to accept Christianity was Queen Nana, Mirian's wife. This detail may indicate an early stratum within the text, since, as noted above, women were more likely than men to adopt the new faith during the initial stages of Christian expansion. A parallel may be observed in the 2nd–3rd-century apocryphal hagiographical work, *The Acts of Xanthippe and Polyxena*. Xanthippe is depicted as the wife of the wealthy Spanish noble Probus. Her maidservant hears Paul's preaching in Rome and, upon returning home, conveys Christian teachings to her mistress. By divine providence, Paul later comes to Spain, where Xanthippe seeks him out, receives instruction, and is baptized in the house of Philotheos. At first, her husband,

Probus, rejects the new faith, only accepting baptism after a miraculous vision; thereafter, the entire household converts (Miller, 2005, 166–180). As in *The Life of Nino*, this narrative also highlights female initiative and leadership, seen in their desire for baptism, prayer, ascetic practice, and evangelization, while male conversion (Probus, the prefect, servants, and in the Georgian text Mirian and his retainers) occurs later and often only following the experience of a miracle. Both narratives demonstrate that in the early period of Christianity, the model of female preaching and missionary work was widespread, only to be gradually restricted by the later ecclesiastical hierarchy.

In the early Christian Church, women also held a significant role in the liturgical sphere. For instance, the *Didascalia Apostolorum* (3rd c.) and the *Apostolic Constitutions* (4th c.) (the texts belong to the genre of church order literature) describe in detail the functions of female deacons. Their responsibilities included anointing and instructing women during baptism, caring for the sick, visiting the households of women, maintaining order among the women during church services, and deepening the spiritual instruction of widows and virgins (Didascalia Apostolorum, 2009, p. 192–194). These texts clearly demonstrate that the office of the female deacon was not merely nominal; rather, it carried substantial liturgical, pastoral, and social responsibilities. However, the role of women in the early Christian Church appears not to have been limited to these functions alone. A passage in *The Life of Nino* reveals not only a supportive role in ecclesiastical ministry but also women's direct participation in sacramental ritual, specifically, the baptismal rite, which in this instance is performed by women. Notably, the passage in which Nino herself administers baptism has been preserved unchanged in two recensions of *The Life of Nino*. In the remaining three recensions, the editors evidently found it problematic for a woman to act as celebrant of the sacrament and thus inserted a priest to officiate at the baptism instead: "I (Nino) baptized her (Hripsime) and forty of his companions" (Abuladze, Shatberdi codex, 1963); "Most of them were baptized by Saint Nino..." (Leonti Mroveli, 1955); "I (Nino) baptized her (Hrip-

sime) and fifty of his companions through the priest" (Aleksidze (ed.), 2007, Sin-50); "Then the woman (Ripsime) accepted Nino's words and was baptized by the priest" (Arsen Beri, 1971).

Despite the prohibition on women performing the baptismal rite, it appears this restriction was not always observed in practice. Evidence for this may be found in the same *Didascalia Apostolorum* (3rd c.), which states:

"As to whether a woman may baptize, or whether one should be baptized by a woman, we do not counsel this, since it is a transgression of the commandment and a great danger to her who baptizes as to the one baptized". For were it lawful for a woman to be baptized, our Lord and teacher would himself have been baptized by Mary his mother; he was, however, baptized by John just as others of the people (Didascalia Apostolorum, 2009, p. 189).

It is clear that such a strict prohibition on the administration of baptism by women in the early Church provides evidence that the practice must have existed.

Beginning in the 4th century, this dynamic gradually shifted, and women became increasingly restricted from roles and activities that they had previously exercised. This change is evident in *The Life of St. Nino* itself. The female identity of St. Nino appears to have posed a conceptual difficulty, evident in the narrative. The text contains repeated affirmations of the equality of men and women, which seem to function as a rhetorical justification for entrusting such a great mission to a woman. This is confirmed by numerous direct addresses to Nino found throughout the text: "I see, your strength is like that of a female lion... or even like the female vultures that rise higher than the male" (Abuladze, Shatberdi codex, 1963, p. 111). Nino had a vision on her way to Kartli: a man appeared to her, handed her a letter, and instructed her to deliver it to King Mirian. Frightened, Nino wept and said: "Lord, I am a woman, a foreigner, and ignorant..." (Abuladze, Chelishi codex, 1963, p. 116). In this episode, the central emphasis is legitimizing the missionary authority of a woman, an idea reinforced by the text's explicit citation of *Galatians 3:28*, particularly the portion that emphasizes spiritual equality beyond gender

distinction: “There is no longer male and female, for you are all one” (Abuladze (Ed.), Chelishi codex, 1963, p. 116). Additionally, the authority of Mary Magdalene is invoked to support this perspective: “Jesus said to Mary Magdalene: ‘Go, woman, and say to my brothers...’” (Abuladze, Chelishi codex, 1963, p. 117). M. Tarchnišvili justifiably interprets these passages as the author’s deliberate attempt to establish gender equality and to legitimize the apostolic mission of a woman (Tarchnišvili, 1994, p. 122).

The question of Nino’s gender remained relevant even in the 12th century, when Georgia was ruled by its most powerful woman-king, Tamar. Nikoloz Gulaberisdze, Catholicos of Kartli in the 12th century, especially addresses the issue of Nino’s gender. He poses the question: “And for the first time, it must have been clarified, why did God send the woman to us?” (Gulaberisdze, 2007, p. 8). The author provides several answers to this question:

“After Christ’s passion, his disciples scattered in all directions to spread the word of the Savior. The Mother of God was going to preach in the East, but the Lord stopped her. And because she was a woman who was almighty and blessed, she was the most superior among mothers and fathers; for this reason, in the last days, God showed mercy to our relatives and sent us a woman. This is one true and undoubted reason” (Gulaberisdze, 2007, p. 8).

„And the second, and most true thing, is that Georgians were the most furious and wildest, and to show the power of His divinity, God sent us the woman. And with the powerless nature of woman, He mollified their cruelty and mercilessness. And if we want to find even more dignity in a woman, then let’s remember the fact that after the crucifixion of Christ, a woman was the first who saw Him, and it was a woman who told others about Christ’s resurrection“ (Gulaberisdze, 2007, p. 8–9).

It is often assumed that Tamar’s reign strengthened women’s status and, by extension, contributed to the increased emphasis on Nino’s role as the enlightener of Kartli. However, the same treatise in which Cathol-

icos Nikoloz Gulaberisdze seeks to justify the Christianization of Kartli by a woman also contains a warning: “... therefore, be silent, you who maliciously and falsely denigrate the preaching and conversion performed by a woman” (Gulaberisdze, 2007, p. 9), which indicates that even in this period there existed opposing and negative attitudes toward the idea of Kartli being converted by a woman. However, as noted in scholarly literature, after the Georgian-Armenian ecclesiastical schism, it became necessary to revive the cult of Nino as a counterweight to that of Gregory the Illuminator; consequently, the Georgians re-emphasized their own national enlightener.

Conclusion

The present study demonstrates that the formation and eventual prominence of St. Nino’s cult align with broader Christian patterns concerning the memory, visibility, and erasure of women in ecclesiastical history. The silence of Georgian sources before the tenth century does not signify the absence of Nino, but rather suggests a deliberate suppression of her memory, a marginalization in which her gender was likely decisive. The evidence preserved in later 10th–12th-century sources points consistently in this direction.

A comparative reading of the recensions of *The Life of St. Nino* reveals vestiges of an early Christian moment in which women stood at the forefront of evangelization, engaged in church life, sacramental practice, and missionary labor. However, as women’s ecclesial authority diminished over time, the idea that a woman could have accomplished the conversion of Kartli grew increasingly uncomfortable for the tradition. Her legacy was muted, her agency diminished, and her role overshadowed.

Only centuries later, when historical, polemical, and ecclesiastical circumstances demanded a distinctly Georgian apostolic figure, was Nino restored to visibility. Her cult was revived not merely as hagiographical memory, but as a theological and national counterweight to the tradition that credited Gregory the Illuminator with the Christianization of Kartli.

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Section 4. Languages of the world

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CURRENT ISSUES OF APPLIED LINGUISTICS IN GEORGIAN STUDIES

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Abstract

The paper deals with Georgian texts in another language computer modeling problems. For example, consider the Georgian texts in English translate machine accuracy issues

Applied Linguistics is a broad field whose research object is to solve problems related to language and its users. applied science uses technical knowledge from other disciplines as well, such as sociology and anthropology. Applied linguistics intersects with various fields. Computational linguistics, machine translation, computer-assisted translation, natural language processing, and speech perception are areas of applied linguistics in which computers are widely used. The goal of our research is to analyze the problems and current issues of applied linguistics.

Keywords: *Linguistics, language typology, language modeling, problems, translation*

Introduction

In modern linguistics, the process of “meeting” different thought spaces is increasingly intense. This process involves the process of building “morphologized” bridges between different thought spaces, which aims to form an integrative vision through the implementation of interdisciplinary synthesis.

The most important characteristic and constructive feature of modern linguistics is the striving for wholeness. The methodological basis of this type of analysis is the integrative approach, which focuses on identifying the peculiarities of the process of forming a new whole from various elements, as well as on the

intensification of the order existing in the system. In the context of the integrative approach, integration is understood as the construction of a network of relations between various elements. Here, the result is wholeness.

Applied linguistics addresses the following problems: problems of language assessment (validity, reliability, use); Language and technology issues (learning, assessment, accessibility, use); Language translation issues (accessibility, efficiency, technologies); Language use issues (discourse, limited access to services and resources); Literacy issues (orthography development, new scripts, resource development, learning difficulties).

Method of research

Intelligent information technologies are one of the most promising and developed areas of scientific and applied informatics. Its important direction is the processing of texts in natural languages, the main tasks of which are the modeling of knowledge and knowledge bases, knowledge management, that is, modeling thinking based on a knowledge base, modeling rules and logical “reasoning”, information analysis, development of conclusions.

Main part

Changes in science and technology, the emergence of new research directions and the emergence of new areas of knowledge have contributed to the study of language through the construction of models. “This implies the creation of such abstract systems (models), as a result of the further specification and interpretation of which we will obtain the languages under consideration” (Antidze J, 2009, p. 15).

Intelligent information technologies usually mean information technologies that provide the following capabilities: The presence of a knowledge base that reflects the experience of specific people, groups of people, society, and humanity as a whole in a chosen field of

activity for solving creative tasks that are traditionally considered the prerogative of human intelligence, for example, such poorly formalized tasks as decision-making, information analysis, reasoning, explanation, teaching, and others; The presence of a thinking model based on the knowledge base: rules and logical conclusions, argumentation and reasoning, recognition and classification of situations...;

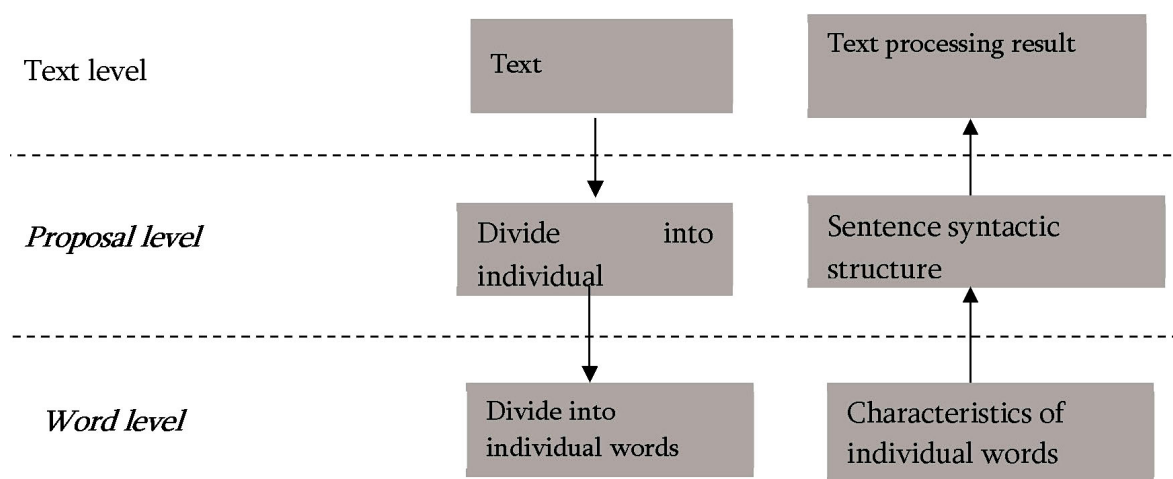
The ability to form completely clear decisions based on unclear, incomplete, indefinite data; The ability to explain conclusions and decisions, that is, the presence of a mechanism for explanations;

Therefore, the core of an intelligent information system in this field should methodologically include two main components: a knowledge base and a bank of thinking models, the interaction of which generates logical conclusion options (koberidze M., Nozadze, ts., 2016, p. 96).

Text processing systems in natural languages are created for various purposes: proofreading, machine translation, knowledge extraction, question-answer dialogue ...

The general scheme of text processing is invariant with respect to natural language. No matter what language the source text is written in, its analysis goes through the same steps (Figure 1).

Figure 1.



It is not uncommon for the original and the translated text to be inconsistent when translating Georgian texts into other languages, and vice versa. It is not uncommon for the original and the translated text to be inconsistent when translating Georgian texts

into other languages, and vice versa. As an example, we can take the translation program “Google Translate”.

In Georgian texts translated from English, the connection of words, the relationship and sequence of members in a sentence, the alter-

nation of simple and complex sentences are often incorrect, and the principles of spelling are not observed. Orthographic problems are primarily related to the morphology and phonetics of the language. Therefore, it is necessary to take each of them into account (Arabuli, A., 2004, p. 105).

Typological research and search reveal that there is no principled difference between language systems; they represent a specific manifestation of some single, general, universal model. At the same time, languages still differ from each other. Each language is distinguished from all other languages by special, specific, characteristic features. A typological class can be defined as a set of languages that are distinguished by the same structural features (Gamkrelidze T., Kiknadze Z., Shaduri I., Shengelaia N., 2003, p. 490).

The main conclusion of modern typology is as follows: all languages are based on a general model defined by certain universal features, which manifest themselves in different ways in a particular linguistic system.

The difference is made by the morphological type of the language: in affix-free languages, the relationship between words is mainly determined by the location of words, in affixed languages, the grammatical form is the main factor for the relationship between words, but, nevertheless, the division of languages into two named groups according to the arrangement of words is somewhat conditional: there is no language in which the arrangement of words is absolutely free or fixed (Kvachadze L., 1998, p. 89).

The identification of syntactic universals is essentially based on three types of criteria: 1. The presence of a preposition or a conjunction (they are denoted by Pr and Po, respectively). 2. The order of the subject (S), verb (V), and object (O) in narrative sentences with a subject and a subject object.

In Georgian language is rich in derivational affixes, i.e. affixes that establish a certain relationship between the objects and events denoted by words. This is due to the fact that in Georgian (and in general, in languages with affixes) there is no need for a fixed arrangement of words, as is the case in affix-free languages. The

arrangement of words in Georgian is relatively free. This, in turn, provides a great opportunity to change the places of words in a sentence, which can be widely used for stylistic purposes, to convey various nuances of thought.

The following constructive scheme of word order is valid in a Turkish sentence: subject, time circumstance, other circumstances, indirect object, direct object, object; the determiner is placed before indirect and direct objects (Jikia M., 2003, p. 268).

Conclusions

Thus, as can be seen from the cases discussed above, in Georgian we do not have a fixed word order, but a more common and natural arrangement of the sentence is observed.

The complexity of the Georgian language is distinguished by its specific features that distinguish it from other languages. It is in accordance with such differences and similarities that a conceptual model of spelling and grammar checking during machine translation should be built. The following linguistic phenomena are characteristic of Georgian texts: The presence of a preposition (Po), the absence of a preposition (Pr); The arrangement of the subject (S), verb (V) and object (O) in a narrative, interrogative, imperative, interrogative and interrogative-exclamatory sentence. Georgian is characterized by a relatively free order of word order, although in this or that case one is preferred, they will not have the same stylistic value. They convey different nuances.

Morphological, syntactic and semantic analysis of Georgian texts will allow us to solve such a big problem as machine translation from Georgian to another language and from another language to Georgian. "Two-way machine translation includes several components, without which it is impossible to obtain an adequate result; Of course, these components are interconnected and at any stage it is necessary to correct the data of the previous stage" Such an analysis methodologically involves taking into account and combining the achievements of the humanitarian, natural and technical sciences

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EXPRESSION OF NATIONAL COLOR AND REALITIES IN TRANSLATION (ON THE EXAMPLE OF THE NOVELS THE YEAR OF THE SCORPION AND THE SHROUDLESS BURIED)

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Abstract

This article explores the representation of national color and cultural, social, and political realities in the German translations of two prominent works of Uzbek literature: *The Year of the Scorpion* (*Das Jahr des Skorpions*) by Uzbek writer Uchqun Nazarov, and *The Shroudless Buried* (*Die ohne Leichentuch Begrabenen*) by Shukrullo. The article examines how various aspects of Uzbek life – such as traditions, customs, political contexts, and the emotional-aesthetic layers of the Uzbek language – are reflected or transformed during the process of translation into German. Although the two novels differ in content and narrative approach, both deeply reflect the Uzbek people's way of life, cultural identity, and historical experience.

Keywords: *national color and realities, culturally specific vocabulary, customs and traditions, political realities, emotional-aesthetic layers of language, culture and history*

Introduction

The art of translation is not merely a linguistic process, but a cultural bridge between nations. The accurate and expressive rendering of national color, historical, and social realities present in the original text into another language is a testament to the translator's skill. This becomes particularly significant in literary translation, where every word, image, and context reflects the worldview and culture of a particular people. Literary translation, therefore, is more than a simple linguistic conversion between two languages; it is a broader and deeper cultural phenomenon that involves transferring the aesthetic,

social, historical, and national layers of the original work into another language (Newmark, P., 1988).

One of the most pressing methodological and practical issues in this process is the way national color and cultural realities are conveyed in translation. In this article, we will analyze how such elements are represented in the German translations of two notable works of Uzbek literature: “Chayon yili” (translated into German as *Das Jahr des Skorpions*) by the Uzbek writer Uchqun Nazarov, and “Kafansiz ko‘milganlar” (translated as *Die ohne Leichentuch Begrabenen*) by Shukrullo. These works depict various aspects of Uzbek life,

including customs, political realities, and the emotional-aesthetic layers of the language. The article explores how these aspects are transformed in the process of translation into German. Although different in content, both novels offer a deep reflection of Uzbek life, culture, and history.

Main Part

1. The Importance of National Color and Realia in Translation

National color refers to the folkloric spirit expressed in a literary work – that is, the unique cultural elements that reflect a nation's way of life, customs, traditional concepts, clothing, cuisine, depictions of urban and rural life, place names (toponyms), personal names, and elements of folklore. These components form a cultural layer within the text and help the reader form a comprehensive impression of the environment in which the work was created.

Realia, on the other hand, are specific elements tied to the socio-political context of a text. They represent historically and culturally bound terms and references, and incorrect translation of such elements may distort the meaning of the original work. This issue is especially critical in texts that contain historical and political contexts. For instance, terms such as *komsomol* (Komsomol), *mahalla* (neighborhood community), *hokim* (regional governor), and *xatna to'y* (circumcision ceremony) are deeply embedded in Uzbek culture and society (Bassnett, S., 2002).

In literary translation, these culturally specific elements are typically rendered using one or more of the following strategies:

- * Transliteration (direct transfer of the term as is);
- * Finding an equivalent (a culturally or semantically appropriate counterpart);
- * Explanatory translation (with added clarification or commentary);
- * Free or adaptive translation (adjusting to the target culture while preserving meaning).

2. Thematic Features of the Novel "Chayon yili"

Uchqun Nazarov's novel "Chayon yili" (The Year of the Scorpion) portrays the socio-political transformations that occurred in Uzbek society during the final years of the

Soviet era and the early period of independence. The work reflects the cultural atmosphere of this transitional time and provides a deep insight into the lived experience of the Uzbek people.

In the German translation of the novel (*Das Jahr des Skorpions*), the following translation approaches can be observed:

The novel includes:

- Representations of both ancient and modern elements of Uzbek culture;
- Critiques of Soviet ideology and its eventual decline;
- Uzbek words, proverbs, names, and idiomatic expressions;
- Descriptions of local political figures and events.

In the translation, some realia are adapted through cultural accommodation, while others are rendered using explanatory translation techniques. These choices help bridge the cultural gap for the target audience while attempting to retain the authenticity of the original text.

Discussion and Analysis

One of the distinguishing features of the German translation of the original novel *Das Jahr des Skorpions* lies in translator Ingeborg Baldauf's deliberate effort to preserve as much of the Uzbek cultural identity as possible. Through the analysis process, several noteworthy aspects have emerged:

First, the use of transliteration for certain Uzbek words plays a key role in maintaining the national color of the text. Words such as *mahalla*, *hokim*, *dugona*, *halol*, and *so'zana* are left in transliterated form, and in some cases are accompanied by brief explanations. This strategy helps preserve the original cultural context.

Example: "Die Dugona, eine traditionelle enge Freundin, die wie eine Schwester betrachtet wird..." (Shukrullo. 1990).

("Dugona, a traditional close female friend who is regarded as a sister...") ("Die ohne Leichentuch Begrabenen". 2005).

Second, realia are translated using a combined approach of direct translation and explanatory commentary. Some political and historical realia are translated directly, while others are given contextual explanations. For instance, *kompartiya majlisi*

(Communist Party meeting) or KGB are rendered with clarification:

“Kompartiya majlisi” → “Parteiversammlung der KPdSU” (Kommunistische Partei der Sowjetunion).

Original: “KGB qamoqxonasining yakka xonasida yotganimga mana bir necha kun bo’ldi” (Shukrullo. 1990).

Translation: “Seit einigen Tagen saß ich nun schon in einer Einzelzelle im KGB-Gefängnis” (“Die ohne Leichentuch Begrabenen”. 2005).

Third, proverbs and idiomatic expressions in Uzbek are translated using either equivalent expressions in German or free adaptation.

Example: Uzbek: “Tergovchining xonasida u bergan soroqlarni o’ylab o’tirib, xayolimdan xalqimizning ‘suvdan holva yasash’ degan maqoli o’ta berdi.”

German: “Während ich im Zimmer des Untersuchungsrichters saß und über seine Fragen nachdachte, ging mir plötzlich die volkstümliche Redensart ‘Helwa aus Wasser machen’ durch den Kopf.”

Another example: Uzbek proverb: “It hurar, karvon o’tar.”

German equivalent: “Die Hunde bellen, aber die Karawane zieht weiter.”

This is a well-known German proverb that successfully conveys the meaning and tone of the original Uzbek phrase.

Fourth, personal names and anthroponyms such as Murod, Saodat, Yo’ldoshbek, etc., are retained without alteration in the translation. This supports the preservation of the original Uzbek setting. In some cases, the phonetic spelling of names is slightly adjusted to make them more accessible to German readers.

Fifth, cultural symbols, norms, values, and behavioral systems – such as sovg’a-salom (gift-giving), to’y marosimlari (wedding ceremonies), xatna (circumcision), and Navro’z – are presented with brief explanatory notes in the translation. This demonstrates the translator’s role as a cultural mediator, enabling the German-speaking audience to grasp the cultural nuances embedded in the original text.

Overall, the German translation of this work succeeds in preserving Uchqun Nazarov’s poetic style and the spirit of Uzbek identity.

Our study also considers the second work under analysis – Shukrullo’s novel “Kafansiz ko‘milganlar”, translated into German as “Die ohne Leichentuch Begrabenen”. This translation offers further examples of how national color and culturally specific realia are handled.

Shukrullo’s novel sheds light on the tragic historical periods of the 20th century, including Stalin’s repressions, wartime hardships, and the devastating consequences of colonialism. Ingeborg Baldauf’s translation plays a significant role in introducing German-speaking readers to the historical-realist prose of Uzbek literature, faithfully conveying the complex emotional and cultural depth of the original.

a) General Characteristics of the Translation.

Ingeborg Baldauf, a specialist in Central Asian cultures and languages, pays particular attention to preserving the national context in her translation. She applies transliteration and explanatory translation with considerable care and sensitivity, aiming to maintain the authenticity of the original.

b) National Expressions and Cultural Imagery.

The original text includes many uniquely Uzbek expressions and images such as choyxo‘r (tea drinker), osh (pilaf), janoza (funeral prayer), xonadon (household), and mahalla (neighborhood community). These are mostly transliterated in the German translation and are either explained in the text or left to be understood from the context (Lotman Yu. M. Semiosphere. 2000).

Example: “Nach dem Tod seines Vaters wurde in der Mahalla eine Duaa gelesen” (B. Sh).

Here, the terms duaa and mahalla are used without explicit explanation, but their meaning is understandable within the context.

c) Political Realia and Historical Repressions

The novel contains political references such as NKVD, Russian colonialism, repression (qatag‘on), and Gulag. These are presented either through direct translation or with accompanying explanations to support understanding.

Example: “Die Repressionen der Dreißigerjahre, bekannt als Qatagʻon unter den Usbeken...” (B.SH).

(“The repressions of the 1930s, known as Qatagʻon among Uzbeks...”) (Lotman Yu. M. Semiosphere. 2000).

This type of approach enables German readers to comprehend the historical depth and specificity of Uzbek experiences.

d) Cultural and Psychological Contexts

Shukrullo’s writing style is philosophical, introspective, and rich in internal monologue. The translator has made an effort to preserve this tone. The psychological depth of the novel – marked by themes such as endurance, patience, and moral strength, all of which are characteristic of the Uzbek worldview – is also reflected in the German translation (Kibrik, A. E., 2004).

Comparative Analysis of Both Novels

In our article, we have analyzed the culturally specific language and realia in two distinguished Uzbek novels. Based on comparative analysis, we can conclude that the translation approaches differ according to the nature of each work:

In “Das Jahr des Skorpions” (The Year of the Scorpion), Baldauf employed a stylistically flexible, poetic, and interpretive translation strategy. She made greater use of explanatory methods and poetic liberty to convey cultural meaning.

In “Die ohne Leichentuch Begrabenen” (Those Buried Without a Shroud), Baldauf adopted an approach grounded in academic precision, historical fidelity, transliteration, and clarifying annotations.

Both novels reflect different historical periods and socio-cultural layers of Uzbek society. In both cases, the translator strives to preserve national color, yet the methods vary:

In “Kafansiz koʻmilganlar”, the translation emphasizes linguistic accuracy and loyalty to historical context;

In “Chayon yili”, national identity is conveyed through stylistic coherence and literary freedom.

Conclusion

The German translation of “Chayon yili” demonstrates a balanced approach to preserving national color and cultural realia. The translator, Ingeborg Baldauf, has clearly understood the author’s stylistic and cultural intentions and successfully conveyed them into German with both objectivity and literary sensitivity. Techniques such as transliteration, explanatory translation, and the use of culturally equivalent proverbs were employed thoughtfully throughout the translation. Furthermore, the unique features of Uzbek culture are presented in a manner that is accessible and understandable for foreign readers. Both novels—“Chayon yili” and “Kafansiz koʻmilganlar”—portray different periods, social realities, and cultural layers of Uzbek society. In both cases, the translator has made a conscious effort to preserve the national spirit; however, the translation strategies differ: In the translation of “Die ohne Leichentuch Begrabenen” (Kafansiz koʻmilganlar), Baldauf prioritized linguistic precision and historical fidelity, ensuring accuracy in representing political and historical realities. In the translation of “Das Jahr des Skorpions” (Chayon yili), she favored stylistic harmony and artistic freedom to effectively convey the Uzbek cultural essence. This comparison illustrates that preserving national identity in literary translation is not only an aesthetic concern but also a humanitarian one, contributing to intercultural understanding and dialogue. Expressing national color and cultural realia in translation is a true test of both literary and cultural competence. The German translations of “Chayon yili” and “Kafansiz koʻmilganlar” clearly demonstrate that a translator’s task extends beyond linguistic transfer – it involves the translation of culture itself. Using different methods, both translations have succeeded in retaining the national spirit of the original Uzbek texts. As a result, Uzbek literature has moved closer to the global reader, and a strong foundation for cross-cultural communication has been established.

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Section 5. World literature

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TERMS OF WORD FUNCTIONING IN MODERN LINGVISTICS

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Abstract

This scientific article discusses the linguistic conditions of word functioning (phonology, subject-subject relationship, linguistic collective, relationship with other words, etc.) and its connection with social, communicative, and psychological aspects. In modern society, where forms of communication are diverse and dynamic (colloquial language, media, social networks), it is especially important to know under what conditions speech functions effectively.

The linguistic analysis of word functioning is not only of theoretical but also of practical importance in everyday life, education, and professional activity. The conditions of word functioning determine the communicative function and existence of language. The research is based on an analysis of the chronologically studied scientific literature.

Keywords: *Linguistics, language, word, phonetics, language collective, communication*

Intruduction

A word is a linguistic phenomenon that has many meanings. The meaning of a word can be determined in relation to a concept. The extremely wide range of word meanings determines its place in linguistics. The complexity of word analysis is determined by the direction of its multifaceted study in linguistics. Along with the lexicological and semasiological description of a word, a word is considered in the process of interaction with human cognitive mechanisms. The experience and knowledge accumulated by people are fixed in the system of linguistic meanings. A person assimilates human experience generalized in language. It is precisely be-

cause of this fact that language is able to have a significant impact on the process of human cognition and activity.

The problem of meaning is one of the most interesting and difficult issues of linguistics, and not only linguistics. No more or less important issue related to meaning has been raised and discussed without the direct participation of philosophers, logicians, psychologists, and others. Meaning most clearly reflects the variety and complexity of the relationships that exist between man, the surrounding world, and language.

The full functionality of speech allows us to better understand the structure of languages from different cultures, avoid com-

munication barriers, and correctly use language as a social and cultural asset.

Method of research

While working on the scientific paper, we used descriptive, comparative, and critical analysis methods. At the same time, based on the research goals, we evaluated the problems raised in the scientific literature in relation to modernity through the observation method and synchronous analysis.

Main part

A unique picture of the perception of the world, characteristic only for a particular linguistic collective, is embedded in the meanings of words in a given language and is documented in the dictionaries of this language. The complexity of the phenomenon of language and meaning, its close connection with human consciousness and its perception and cognition of the world, determines, in general, the complexity of lexicography and, in particular, the creation of a dictionary. Based on the above-mentioned features of word meaning, the meanings of seemingly identical words in two languages almost never coincide, which creates semantic asymmetry between the languages. This is all the more characteristic of such unrelated, systematically completely different languages, such as Georgian and English, or any other European language. The semantic structure of any word in the English (or other European) language may correspond to one part of the semantic structure of a Georgian word, while its other parts may correspond to completely different words. This is a linguistic norm, or regularity (Margalitadze, T., 2021, p. 37–40).

It is as a result of such processes that the linguistic collective perceives the world and reflects it in the meanings of words. Therefore, language has a special role in the consciousness of people and, in general, the linguistic collective. That is why we consider language as a historically formed system-structural formation, which is determined not only by internal structural, but also by social factors, semantic categories and functions. Language creates a kind of linguistic picture of the world. Linguists often note that the study of foreign languages is an additional study of the external world. Each new for-

eign language changes the focus of cognition of the external world, directs our attention to additional aspects of knowledge.

Important linguistic conditions for the functioning of a word are: sonority, subject relation, linguistic collective and relationship with other words.

Society does not exist without the sonority of human language. This provision cannot be shaken by either subject symbolism (cross – a symbol of Christianity; throwing a glove – a challenge to a duel, etc.) or the fact that some ancient scripts (for example, Hittite, Sumerian scripts are deciphered according to their content). Sonority differs from the symbols of other words.

It should also be noted here that a word consists not only of sounds, but also of phonemes, morphemes, roots and stems. In contrast to sonority, the function of a linguistic unit, a word, requires a subject relation. Sonority refers to some object – a thing, an event. A necessary proof of the existence of speech is a linguistic collective. A linguistic collective connects people with each other not only by language, but also by common traditions, culture and activity.

Thus, in order to properly characterize the vocabulary, we must characterize the pragmatic aspect of speech along with the semantic aspect.

The study of language in its relationship to the speaker implies: the study of physiological processes related to speech, consideration of the psychological aspect of speech behavior, and ethnographic and social research of speech habits in various speech groups (age and social status...) (Karnap R., 1961, p. 252).

When studying linguistic units, not only the emotional side, but also the meaning of the word should be taken into account. In order for a word to function, it must appear in the immediate vicinity of other words. The relationship between words can be syntagmatic or distributive, or associative or paradigmatic (Pochkhua B., 1974, p. 53).

One of the fundamental changes that was manifested by the emergence of a new paradigm concerned the emphasis on the human factor in linguistic communication. The idea that the nature of language can be understood only from the perspective of man and his world as a whole is becoming increasingly

strong... All this testifies to the most important methodological shift that is taking place in modern linguistics.

This is happening because it requires a completely new understanding and comprehension of the very concept of communication, its content, and its status (Lebanidze, G., 1993, p. 47).

The functional approach to syntactic units made it possible to overcome the boundaries of the expressions included in the sentence and determine its place among other sentence-expressions, including both contact and distance connections. This is a direct solution in the study of the union of sentence-expressions, that is, the components or fragments of the text (Tevdoradze N., 2011, p. 15–20).

In relation to the functioning of speech, the following definition of text is offered in the scientific literature: a text is a complex, coherent, relatively complete sequence of sentences, organized by grammatical, communicative-pragmatic and textual-compositional rules.

Cultural memory, which is a carrier of accumulated experience and knowledge, which society preserves and transmits from generation to generation, is of particular importance for the functioning of speech. Today, the carriers of cultural memory are institutions such as archives, museums and digital data banks (for example: Wikipedia, websites, blogs ...). The formation of cultural memory is carried out only when society accepts and assimilates the content of cultural memory (Tandashvili M., p. 92).

A. Assman calls culture “an insurance system that stops the passage of time against universal forgetting” (Assman A., 2001 p. 34–45).

The use of language inevitably leads to its change. All innovations in language, which initially appear sporadically and then become

dominant, appear during the use and functioning of the language. Since language is a dynamic system, it is clear that the systemic nature of language and its variability are not opposed to each other. Language use and language variability are not mutually exclusive.

The language system is dynamic in nature. This can be repeated when the issue concerns vocabulary.

For linguistics, the study of the conditions of word functioning is interesting in that already forgotten and unused languages preserve structural changes and store more information about the general process of language development (Ladaria N., 2002, p. 95).

Etymological research can restore motivation that has disappeared over time. Based on this, a general conclusion should be made: every word must have motivation, except for the lexical stock that made up the original stock of speech. It was not a separate word, but was equivalent in function to the entire phrase. Motivation is based on a set of conditional signs (Chikobava A., 1983, p. 1999).

Conclusions

For modern linguistics, the main thing is no longer only the functioning of the word, but also the function of establishing connections between words. This is a renewed communication, which is based on the relationship between two linguistic subjects – the addressee and the addressee in communication. The choice of words and their connection with the object is determined not only by the task of transmitting information, but also by the situation in which communication is carried out. Human relations in modern society are complex and multifaceted. This circumstance is also reflected in the language and determines its stylistic differentiation.

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